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FOR THE GOSPEL MESSENGER.

AN ESSAY ON THE HISTORY OF ST. PHILIP'S CHURCH,

CHAPTER III.

On Monday, Feb. 16, the day after the Conflagration of the Church, there was, on a call from the Vestry and Wardens, a full meeting of the male members of the congregation, in the Sunday School house. It was there resolved to observe the ensuing Friday, as a day of "religious reflection, humiliation and prayer,"—to rebuild the Church as soon as possible, and to continue to assemble on the Lord's day, and other days', as usual, in such place as could be procured, and would be most convenient. Accordingly, on the appointed day, there was divine service and a Sermon,\* both in the forenoon and afternoon, in St. Michael's Church, at which were present very many persons. A circular† asking assistance for rebuilding the Church was widely distributed, and measures were taken by the Vestry to procure a place for the public services. Several such places were kindly offered on loan—at first, the congregation assembled on Sunday in the Methodist Church, in Cumberland, and subsequently at *that* in Broad-street, and for week day's services, in St. Stephens' Chapel. But they were too small, and too remote for the majority, and it was deemed best to erect a temporary house near the spot where stood the former Church, and the graves of its founders.‡ The "temporary Church" which was placed on the West side of Church-street, in the centre of the burial ground, was opened for divine services on Wednesday, 15th May, that is, in about six weeks from the time it was commenced; and the Sermon was by the Rector, from 1 Samuel, vii. 12.§ It was a mere shelter, the material common pine—the boards unplained—there was no lining or plastering—no paint except on the chancel, desk and pulpit, which last was made out of the remains of pews saved from the "Old Church"—there was a gallery at each end for colored members, built at their own expense—and there were added to the original structure a small projection at the North side for a Vestry room, and another at the South side for seats,

\* The Assistant Minister's Sermon was printed in a pamphlet, the Rector's in Gospel Messenger, vol. xii. page 136.

† Printed in Gospel Messenger, vol. xii. page 98.

‡ See Appendix to a Sermon in Gospel Messenger, for August, 1839, page 171.

§ Sermon printed in Gospel Messenger, July, 1835.

which appendages promoted, not a little the unsightliness of the building. Its chief recommendation was its spaciousness, for it contained as many pews, and as large ones as were in the burned Church, so that every family was accommodated, and it was truly gratifying to observe, that they who had been accustomed to better protection from cold and heat, and to every convenience, were contented with this humble sacred place—that they who could have been comfortably seated in other Churches offering the same spiritual advantages, that even the lovers of music, for we had no organ, preferred the devotional associations, (though stripped of their adventitious circumstances,) to which they had been accustomed—that in short the number of the congregation was not diminished, if it was not increased (which we rather think was the case) by the state of adversity, awakening new sources of sympathy, to which we were reduced. The following lines, published about the time, will set forth the general feeling :

*Suggested by St. Philip's Congregation, being in a temporary place of worship.*

Though far from that dear place, O King,  
Where once we worshipp'd thee,  
Still shall our hearts, their off'rings bring  
Of Faith and Love and Charity.

What tho' the organ's solemn sound  
No more unites with us in praise,  
Thy gracious love may here abound  
Where pow'r, nor pride their trophies raise.

What tho' no monuments arise,  
To tell of the forgotten dead,  
Here may our pray'rs, our tears, our sighs,  
Their grateful influence equal shed.

The solemn arch, the storied urn,  
No more our anxious eyes may meet,  
Yet here, O Lord, our hearts may burn  
With love, and feel a joy as sweet.

'Tis not the gorgeous temple, Lord,  
That makes the worship true,  
But in the humble heart adored,  
Is found thy rev'rence due.

For the slips (pews they could not be called) in this temporary Church, was paid the same assessment as for the pews in the lost Church, and the whole cost of the building \$1519\* (a very small portion only being paid out of the funds of the Church,) was met by donations† in money and in labor. In July, 1839, this building was taken down, and after deducting from the amount \$391 for the sale of the materials, the advance made by the Vestry, the balance was divided between St. Stephens' Chapel, and the Sunday School Society of St. Philip's Church.

\* This is exclusive of the Galleries, (for which the colored people paid,) and of the additions paid for by the Vestry.

† The donors were the Ladies Working Society of St. Michaels, the Female Working Society of St. Andrews; and Members, adult and children of St. Philips and St. Stephens.

The third St. Philip's Church had its corner-stone laid by the Bishop of the Diocese on the 12th November, 1835. An account of the ceremonies, and the scene, on that occasion of great gratitude and joy—and of the Oration pronounced in the "Temporary Church" by Benjamin Elliott, Esq., and the brief Address of the Rector, were published in the *Gospel Messenger*.\* This edifice was placed partly on the same spot as the former, and partly, that is 20 feet eastwardly of the same, it being receded so as to widen the street, by that space. The dimensions of the nave and the vestibule were precisely the same, as in the Old Church,† but the porticoes were varied in size and appearance, and the chancel, instead of being taken out of the body of the Church, as it had been, was annexed to it in the form of a segment of a circle. An architecture adapted to teach truth, and to move the affections was aimed at, and it is generally thought not without success. Not from diminished regard for those principles and usages which were so well set forth in the structure of our old Church, but from considerations of expense and convenience, the model of this Church is in some respects new. The exterior appearance has been preserved, with the exception of the form of the tower, the size of the western portico, and the projection, (for the chancel and the vestry rooms) which is a decided advantage, both as it respects beauty and utility. In the interior, are preserved the essential features of a house for the sacraments, for *episcopal* ministrations, for prayer, and praise; and instruction, by catechising, reading the word of God, and preaching; *this* not to be preferred to those, nor those to be in exclusion of this. As in our old Church, so here the most conspicuous object is the *chancel*. As in that, so in this, the pulpit is, not in the middle of the centre aisle, but one side, and of moderate size, that the chancel may not be hidden. Forty years ago, the desk and the pulpit stood wide apart, and so they do now—still regarding the same purpose, viz: to leave the chancel open to view, and the access to it as little obstructed as possible. When you enter a Church, what is the thought which first of all, its architecture should suggest? Unquestionably that it is God's house, the place for communion with him and his saints. The communion table therefore, where is the highest act of devotion, not the pulpit, the place whence instruction is imparted, not the desk, where are the lower acts of devotion, ought to be the most prominent. The open and the elevated chancel direct the mind to God and heaven; whereas, if the pulpit chiefly attracted and fixed the attention, the association would be with the sermon and the preacher, with the means of, rather than the end—holiness. The font stands at the door, its appropriate place, baptism being the door to the spiritual temple. In this Church then are arrangements such as will not teach error and put truth out of sight, but in keeping with an apartment, intended for "the communion of saints," for cultivating the religious affections, and for christian instruction. Here too is decidedly better accommodation for that large proportion of this congregation—the colored, than they had in the former Church, and for the poor in general. In the Churches lately erected in Great Britain, very many free sittings are provided—our brethren there desiring as we

\* For December 1855, page 367 and 368.

† See Chapter 2d, page 65.



do, that the low and high, the rich and poor should meet together in his house, who is the maker of them all.

It was consecrated on the 9th Nov., 1838, by the Right Rev. Nathaniel Bowen, the Bishop of the Diocese, the sentence of Consecration being read by the Rector, who also preached the Sermon.\* This new Church, though in an unfinished state, had been opened for divine worship on the fast day,† May 3d, (and continued to be so used,) in consequence of the great fire of April, 1838, which having destroyed one of the places of worship of the Methodists, our "temporary building" was loaned to them. It was gratifying to be able to accommodate a Society to whom we had been indebted for a like kindness.

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FOR THE GOSPEL MESSENGER.

REFLECTIONS ON 116 PSALM, 15 VERSE.

There is no scene, to which a mortal can be admitted, more interesting than the death bed of a *friend*. With what emotion, do we draw aside those curtains! With what emotion, do we unite in the prayer for his restoration, and reflect on the consequences which death involves to his survivors, and especially to *himself*! And if ever there is a moment when we feel the *weakness* of our human nature, *this* is the moment. What can the arm of flesh *now* do? An angel's arm cannot snatch him from the grave. If at such a time, we could have the assurance, that God, with whom all things are possible, was near as we are; that he witnessed the agitations of the dying person; that he entered into all his feelings; that he would administer effectual consolation; that he would be with the disembodied spirit (for he alone can) during the voyage on the ocean of eternity; and that he would safely land him on the shore of heaven; I say, if we had these assurances, what inexpressible satisfaction would they impart to the bosom of friendship! My Brethren, we *have* these assurances, as it respects those, who die *in the faith of the gospel*. God was "about *their* bed." There was not a thought, in their mind, but he knew it altogether. In all their afflictions, he was afflicted. He never left them for a moment. When they passed from the sight, and the tenderness of earthly friends, their heavenly father was still with them, to sustain, and comfort them, and he has carried them safe to the land of everlasting life, to the society of Abraham, and Isaac, and Jacob; into those mansions, which their Saviour had prepared for them, and near to his right hand, where is fullness of joy. These invaluable truths are revealed to us, in the holy scriptures, and they are summarily contained in the declaration of the text: "Precious in the sight "of the Lord is the *death* of his saints." The Prayer Book translation has it "Right dear, &c." "A *sparrow* falls not without the knowledge of God." "Fear ye not, therefore, ye are of more value than many sparrows!" The death of his Saints is an event, not merely known, and noticed, by our Heavenly Father, but one in which he condescends to take the deepest interest. Let us consider some of the reasons, on account of which, this *must* be the case.

\* Gospel Messenger, Vol. xv. p. 314, 327, 353.

† Gospel Messenger, Vol. xv, p. 97, 123, 124.



In the first place. The death of Saints involves important consequences to their *survivors*. Every pious person, however humble his station, is a positive blessing to the community in which he dwells. He attracts towards it, the favor of Divine Providence. He may be the secret fountain of its prosperity. In the hour of danger, he is its best security, for ten righteous men could have saved Sodom. The prayers of such a man may have a still *wider* sphere. They may bring down blessings on distant nations; and the whole world of mankind may reap the fruit of them. The light of his *example*, the lessons which, (without an effort,) flow from his lips; and the good offices in which he is habitually engaged, are invaluable to the circle in which he moves, and though it be small, each member of it may be connected with a still larger circle, and the members of *that* with another, and so on, sphere after sphere, wider and wider. But even if a few only are benefited, it should be recollected they are benefited for a duration *without end*; and to a degree inconceivable in importance. How greatly for instance, may the character and happiness of *children* be affected by the death of a pious parent? Now all *these* consequences are *known* to God. He who *has* such a lively interest in the welfare of mankind, who has expressed so much solicitude for little children in particular, cannot be unaffected by the death of those pious persons who in their day were a blessing to society, to the Church, and more especially to their own household. Doubtless the Almighty will, in his mercy, overrule these consequences to the good of all his faithful servants concerned in them, but the possibility of evils resulting to any of his human children, and in particular to his peculiar people adopted in Christ Jesus, *proves* that he cannot be otherwise than deeply interested, in the *departure*, from this earth, of his Saints.

In the second place. This event puts to the test the virtues of the christian. Will his resignation stand the shock of these extreme sufferings of mind and heart and body? Will he be able to say in sincerity, "Father, not my will, but *thine* be done." "It is the Lord, let *him* do what seemeth him good?" Will his *faith*, in the promises of God, effectually support him, under the distress of separation from beloved friends? His attachment to the present scene, perhaps will now appear stronger than his friends or himself had supposed it was. Has he really a love for his Redeemer, and an ardent desire for the heavenly inheritance? At this hour, the sincerity of his professions will be put to the test. To his christian brethren, what an *interesting moment* is this! That he may do credit to his sacred profession; that he may justify the good opinion they had entertained of him; that in his last trial he may have the approbation of his Maker, and, by the resistless power of a dying man's conduct, recommend the gospel to the world, are objects of most reasonable solicitude to *them*. Even the worldly man desires his friend to meet death with fortitude, and in his last days to act consistently, and in a manner worthy of his friendship. But who feels so much interest in the character of the christian, as God himself? Who so solicitous that his faith may endure to the end, and his hope become brighter and brighter to the perfect day? *Who* so desirous that the true religion should be honored by all men? In the conflict with the last enemy, where will you find so anxious a spectator, as the Lord of hosts

himself? The death-bed of the Saint in which his virtues are put to the severest trial, in which Satan makes his last, and probably most violent assault, called emphatically his "hour and the hour of darkness," must have peculiar interest in the view of the divine mind. "Precious in the sight of the Lord is the death of his Saints."

In the third place. The death of a Saint, under the most favorable circumstances, is attended with *suffering*. There must be pains of *body*, for it is now to be broken up. There are recollections of friends, from whom he is to be separated, and anticipations of evils, which may befall them, which affection will fondly indulge the desire that it could be present to avert, or alleviate, or at least share, and in sharing lessen. There are fears of futurity, on account of *sins*, (for there is no man that sinneth not,) which are soon to be scrutinized by a just and holy God. Now the sympathy which God entertains for his children, adopted through Jesus Christ, is of the *most lively character*. He cannot be otherwise than a most interested spectator of the pains, the sorrows, and the fears of the dying Saint. The *bodily* sufferings of mankind deeply affected the Son of God, when he was on earth. How much more shall he be affected by the keen *mental* sufferings, to which his beloved are subject, on their final day! Their *blood* we are told is precious in *his* sight. How much more the agonies of the heart, and conscience!

Again—The death of the Saints involves consequences to *themselves*, of the utmost importance. The sinner reconciles himself to the prospect of death, by the *delusion* that his troubles will then be ended. But God knows *certainly*, that the sufferings of the *Saint* are limited to the present life, and when he recollects how many and severe they were, for he was acquainted not only with the external afflictions visible to man, but with the inward conflicts also, he cannot but welcome the event, which will remove the victim from the stake, and release the captive from the dungeon. But more, death is the beginning of their *happiness*. Who does not rejoice in the good fortune of his friends? A little accession of worldly honor or wealth, how does it gladden the social circle! But, in the day of death, the good man takes possession of an inheritance, of which he will never be deprived, and enters upon the honors, and the joys of the heavenly state. In the hope that these blessings belong to a departed friend, what delight have *mortals* experienced! But God knows *certainly*, without any shadow of doubt, that his beloved child will possess them. *Angels* will welcome his arrival at the heavenly courts, and can it be otherwise than that the father of his spirit, who loved him even unto death, will participate in his ineffable satisfaction? Death is the end of *probation*. They who have put their hand to the plough, according to our Lord, *may look back*, and thus become unfit for the Kingdom of Heaven, and St. Paul speaks of some who draw back unto perdition. If while there is life, there is hope, we may add, while there is life there is *danger*. The day of death is the *sentence day*. The trial is *ended*. The accused, for Jesus Christ's sake, is acquitted. Every earthly friend, if he were certain of the fact, would rejoice in this happy issue. And therefore it cannot be a matter of unconcern to his best friend, who knows every thing.

Death brings the Saint into immediate communion with God. In his great condescension, our blessed Savior, the Son of the most high God,

has been pleased to declare that he contemplates his *future union* with the Saints not with indifference. "I go to prepare a place for you, and I will come again and take you to myself, that where *I am, there ye may be also.*" Undoubtedly the leading idea here is that the *Saints* should have the happiness of being with their Saviour, but may we not suppose that he who had his *beloved* disciple on this earth, who evidently delighted in the society of the twelve, and other kindred spirits, will derive a measure of satisfaction, from the presence of his Saints in glory, and that we have an intimation of this in the passage now quoted. And if such be the case, will *he* not rejoice in *their death* as the event which has removed them from earth to his home, to *himself*?

"Precious then in the sight of the Lord is the death of his Saints." So it is expressly declared, and when we consider all the circumstances of their death, that it involves important consequences to society at large and the Church; that it is a test to a certain degree of their religious principles, and affords a most favorable opportunity for religious admonition to their survivors; that it must necessarily be attended with much suffering either of body or mind, or both; and that it involves to the Saints themselves consequences of incalculable importance, we cannot conceive that it should be *otherwise*; we cannot conceive that their heavenly father who has done so much, and in the person of our Lord Jesus Christ, suffered even death for their sake, can fail to take the deepest interest in an event so important to others, and especially to themselves.

"Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" This was the desponding inquiry of David, in the day of his trouble. In the season of our calamity, and particularly under these heavy sorrows which death occasions, have not some of us been inclined to adopt similar sentiments? If there are any such here, let them be encouraged by the lesson: Precious in the sight of the Lord is the death of your departed christian friends. God has not forgotten to be gracious to them, *in this event*. He has ordered it in wisdom, and mercy; and though you may not be permitted to penetrate the counsels of his will, you ought to be satisfied in the solemn assurance he has made, that he notices the death of every Saint with a peculiar interest, that he is not insensible to the consequences which it involves to their survivors, that he has been with them in the last hour, and in the valley of the shadow of death, has defended them from all evil, and that he has conducted them over Jordan into the land of promise, where they shall be ever with the Lord.

But while we seek for *consolation*, under an afflictive dispensation, let us not neglect to endeavor to derive from it some improvement, *to our souls*. It admonishes us, that our own death is certain, that it may occur immediately; yes, to the youngest, the strongest, the most healthy, and that it cannot be long delayed. In the prospect of *that* event, is it not a pleasant reflection, that if we do our part, if we are faithful to the gospel, God will be with us to sustain our sinking spirits, to strengthen us for the last conflict, with our spiritual enemy, and to carry us, through "this troublesome world," safe to the haven where the christian would be. Though the *spirit* claims the chief regard of the Almighty, yet the *body* of the Saint is not



disregarded. It is, by a peculiarly significant expression, said to "sleep in Jesus," that is, under his guardianship, and at the last day he shall address it, as he did the sleeping dust of Lazarus, "come forth," then they "who have done good shall come to the resurrection of life." If we had no other evidence that the death of the Saints is "precious in the sight" of their Lord, the resurrection which he has appointed would be *sufficient*. If he had only a *little* affection for his Saints, would he feel desirous that their dry bones should live?

Finally,—let it be unceasingly remembered, it is the death of the *Saints*, in which the Lord God takes a special interest. "Unto you *which believe*, he is precious," and in turn *you* are precious to him. All your concerns, and above all your last concerns on this earth, are precious in his sight. But are *you* a Saint? Do you believe from the heart? Have you the repentance unto life, the repentance unto salvation not to be repented of? That is the question. He, who for lack of faith in the Redeemer, and repentance of his sins, has no title to the character of a Saint, (that is a penitent believer, for *perfect* Saints are only above) must equally with his Saints, encounter the last enemy, and alas, under circumstances essentially different, and fearful beyond conception. *His* troubles are not ended, but *exchanged* for others infinitely severe, and everlasting. *His* probation is ended, because the day of *execution* has arrived. *He* has commenced the life of immortality, but it is the immortality of *misery*. He has passed from the society of men to the society of spirits more wicked than himself, and *his* last state is indeed worse than the first. "Knowing the terrors of the Lord," oh may we be persuaded to use those means, graciously provided by our Redeemer, by which alone we can escape the fiery indignation which shall devour the ungodly: Oh may our portion be afar off from him who dwells in torment. May we, one and all, (through him who hath loved us, and washed us from our sins in his own blood,) be made meet partakers of the inheritance of the Saints in glory. *Amen.*

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FOR THE GOSPEL MESSENGER.

PAGE FROM A SERMON, REFERRING TO THE CONFIRMED.

"If any man draw back, my soul shall have no pleasure in him." Have any of you, brethren, failed in the performance of good resolutions? Carefully review your lives, and submit them to a rigid investigation, that you may retrieve a condition so perilous. Have any of you given public testimony to the truth and obligations of religion, and drawn back, in spirit or in practice, from the vows you assumed, and the pledges you offered. Oh! pray for forgiveness from a long suffering God, and at once redeem those pledges and vows. If any such there be, do you, my dear young friends, who have lately, before the world, ranged yourselves, on the Lord's side, carefully avoid their pernicious example. You have now made vows and offered pledges to the Almighty, vows and pledges to which you were bound by duty and gratitude, and which are, from henceforth, of perpetual obligation. You have entered into a compact with God; the articles by both parties have been signed and sealed; for the Lord was in his holy temple when you said,

"I do;" "I do here, in the presence of God, and of this congregation, renew the solemn promise and vow that I made, or that was made in my name, at baptism; ratifying and confirming the same; and acknowledging myself bound to believe, and to do all those things which I then undertook, or my sponsors then undertook for me." After all this shall we find you, hereafter, forgetful of your religious obligations, and neglectful of your duties to God, thus solemnly acknowledged and undertaken? Shall we find you drawing back; doing the works of the Devil; led by the vain pomps and vanities of the world, and seduced by the sinful desires of the flesh? We trust not; we pray not. We pray that that Holy Spirit the ordinance was meant to propitiate, may guide and govern your whole course through life, and that the apostolic invocation of grace may be answered in fruits of righteousness, and your steady growth in holiness to your lives' end. We feel the deepest solicitude on the subject. No distance of time, or remoteness of place, can remove our anxiety on your behalf, or efface the remembrance of the thrilling interest with which we regarded those, who approached upon our recommendation, to receive the apostolic benediction. Disappoint not the hopes you have raised; destroy not, in your cases, the spiritual beauty of the holy ordinance; grieve not the holy spirit then especially invoked. Keep ever in your memories, in its present freshness, the strong sensation of that impressive moment when the blessing came down upon your heads, "Defend this thy servant with thy heavenly grace." Oh! forget not that the blessing consigned you to him forever, and looked to your daily "increase in his holy spirit, ever more and more, until you come to his everlasting kingdom." Recur frequently to that office, which the Church, in her wisdom, has placed on record for the instruction and benefit of her members, that the spirit of the rite may abide and grow in you, and that the too treacherous human memory may not lose sight of the solemn obligations then and there imposed. Think not, because you have observed the ordinance, that it is a subject in which you have no further interest. You then but commenced the course in which you are to go on to perfection. And what, in your dying hour, can so comfort and sustain you as the consciousness of having redeemed your pledges and fulfilled your vows. What can then support you, amidst the wreck of earthly hopes, the withering of human strength and confidence, but that heavenly aid which God promises as the reward of your diligent search and earnest prayers. Go on, then, in the path you have begun to traverse, and you will travel safely to your journey's end. Death will lose its sting, the grave achieve no victory, and your's will be the triumph, your's the joy, as you enter into the eternal rest prepared for the disciples of the Redeemer, the children of God.

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#### REMINISCENCES OF OUR LATE BELOVED BISHOP.

[CONTINUED FROM PAGE 201.]

*Boston, Feb. 17, 1800.*—"Nor could any thing afford me more pleasure, than to receive from the hands of him whose charity and friendship have enabled me to contemplate the ministry as my destination for life, my commission to enter its duties."

*Extract from Bishop Smith's letter to him dated April 20, 1800.—*  
 "Your coming to Carolina for orders will be attended with inconvenience too great to surmount. Take Deacon's orders under Bishop Baas, and if your face is toward Carolina, with intention of setting down here, and I am alive, you may be ordained Priest by me."

*Boston, Oct. 22, 1800.—*Various considerations have conspired to determine me to *decline* the offer, among which none more powerfully influenced me than the happy anticipation of being able to obtain an establishment in life, where I might have it in my power in some way or other, in some small degree to discharge the debt of gratitude I owe to you.

From what he calls a "kind of register," we extract as follows:

*Oct. 8, 1818.—*On this day I was solemnly consecrated, &c. (printed in page 17 of the Sermon on the occasion of his death.)

*Feb. 16, 1819.—*I have perfect confidence in the sufficiency so general, of the reason against a man's being ordained, that the common impression is against him as a candidate for the ministry. This is a different thing from a man's having enemies. The common opinion may be against a man's suitableness as one who would exercise the ministry, and yet he may have no enemies—there may be none who have any personal ill will towards him. It matters not that this common opinion is wrong. It will never be found that it has not as much to justify it, as will encourage it to maintain its ground when the individual whose pretensions it opposed, has become admitted to the sacred office—and at once obstruct his usefulness, and interfere with his advancement. I will not receive as a candidate for holy orders any man who is not so far at least of good report—that he is not of evil.

*Feb. 16, 17, 18, 1819.—*It was my duty to preside at this Convention. It was to me a trying task—but a plain rule bore me out pretty well. Follow order with an unyielding tenacity, and however firm, be courteous, in the manner of preventing it from violation.

*March 21, 1819.—*Confirmation, this same holy rite was administered at ———, and again at ———, on all which occasions, my heart was deeply affected with the uses of the excellent institution.

*Same date.—*Here perhaps I was wrong. What was useful and honorable for the Church, was my first consideration, and should have been my last.

*June, 1819.—*Notwithstanding this advice, I received a letter, in which he informed me that he was bent on rigidly enforcing the rubric, &c.—that he had conversed with Mr. ———, who saw things in a clearer light on this subject than he had done—that he was in possession of my sentiments, but wished me to write him—that he had at the same time written to, and should be governed by us three. I of course thought his application an unconscious impropriety, which silence would bring him to be sensible of. I did not answer it—yet some time after came another letter, expressing no sense of any error committed, but urging an immediate answer. I choose to leave him to find out by his other advisers, what he had best do, until he applied to me as he ought. I am not



ready to take displeasure with the behavior toward me of any of my brethren—but my duty is to teach them that I hold a relation to them which entitles me to some little distinction of treatment, or at least to a decent respect, which on this occasion, was wholly wanting.

*Aug. 7, 1819.*—In the beginning of this month, information was given me by the Rector that the Vestry had granted the use of the Church which had been lately consecrated, to (a meeting for civil business) to hold their sittings in. He expressed at the same time a wish, that I would express my opinions to some of the Vestry, and shew them the impropriety of the measure. I could not hesitate a moment to see the impropriety of what the Vestry had done, but it was not for me to interfere officially until the Rector of the Church had done his duty in vain. It belongs to me to consider the Rector of every Church, and to do all I can to cause him to consider himself, as competent to the right government of his own Church. When I find a Presbyterian having the charge of a Church, needing my assistance by the interposition of my advice, or opinion, in any official capacity, it will be time for me to give it, but I must not step over the head of any Rector of a Church into the presence of his Vestry, to remonstrate in things which he is competent for.

*August 29, 1819.*—In this month the Rev. Mr. ——— applied to me for my sentiments, in relation to his holding divine service on Sunday, in the place which he used as an academy. It was alledged by him, that several families might be assembled in this place, who otherwise could not be provided with seats in Episcopal Churches. I could not hesitate an instant to determine that such a measure ought not to be adopted by this gentleman—because it was one liable to great abuse, as an instrument of disorder and confusion—and because there yet certainly was one Episcopal Church in the city whose accommodations admitted of room enough, and to spare, for more persons than Mr. ——— could expect to gather in h's school room.

*April, 1820.*—(Printed in Note 7, page 44 of the Sermon above named.)

*July, 1820.*—In the last of this month, I was applied to by a letter from the Chairman of the Vestry of St. Paul's Church, to take the Rectorship of that Church, conjointly with that of St. Michaels. I thought it not right to take upon me any pastoral duty in addition to that I was already charged with, which was more than I could do, and I declined. My reason for declining, was, that though it might be better in some points for me, it would not be so good a measure for the Church—as their having, if they could procure one, a respectable Rector of their own.

*August 1820.*—On the 18th of this month, I preached a short expository sermon on the first verse of the 3d Chap. of St. James' Epistle—"Be not many masters"—and applied the explanation to the presumption, and folly, and pride of the would-be teachers, and guides, and masters in Israel, who are found, more or less, among all denominations, and in some degree among our own, in some portions of the Church, affecting to admonish, instruct, censure, reprove, &c. their brethren, instead of receiving with meekness the engrafted word. Mr. ——— took upon him to ask me, whether I did not allude to some of the congregation. This was a misunderstanding of me.

*Oct. 1.*—The Church in ———, for many years in a very ruinous state, was undertaken at last to be repaired; some zealous Clergymen and Laymen assisted in the undertaking—a boss was obtained who brought down with him several journeymen, and the work was begun. In the course of it, it naturally happened, that a good deal of rotten timber was taken out of the old building, and thrown away—some of it was thrown into the river, and it found its way down upon the coast of ———, where a piece of it was taken up adrift, and as was not finished, it was thought a lucky thing, to find a piece of Church-timber already cut and shaped. It was hauled up in a hurry, and without as fair and full examination as the repairers in ——— had used, was put into the building, before its unsound state was discovered. Some who knew how it was obtained, were confident that it would not answer—and foretold that before long it would require to be taken away, as endangering the building; since the place in the frame, which it occupied was too important, for any thing rotten, or weak, or cracked. The prediction was verified—the Vestry were obliged to order its removal—and if it went adrift, it went where it was found.

*Oct., 1820.*—I have more charity for the Church than to be overburdened with charity for good for nothing ministers, let men not fit for this calling, maintain themselves and families some other way.

*Oct.*—Extract of a letter to ———, who consulted him respecting the Bible Society.

I will venture to suggest some queries, the solution of which may open a view of your duty to you, clear enough for your safe and satisfactory conduct. Is the matter of offence on account of which you discontinued your attendance obviated or removed—or are you prepared and disposed to admit it to be insufficient to your justification, in declining personally to serve the society, and promote its object? Is the good you have a prospect of doing by renewing your personal connection with the society, more than an equivalent for the evil of an unqualified concession of the right of the ground you had unsuccessfully contested? In which consists the most good you can do for the real interest of Christ's kingdom—in your zealously promoting the interests of this society, or your employing the same zeal, in promoting objects which your own Church has in hand—will your joining the society cause a contribution to its funds of any considerable sums of money, and would your withholding yourself, enable you to have those sums applied to objects in your own view of things more immediately useful, and necessary to the welfare of the Church of Christ? If the best means, in your estimation, of advancing the interests of the church, and kingdom of Christ, beyond your own individual sphere, be the increasing the number of well instructed, and duly qualified Ministers of the Gospel, can you so well promote this, while you labor for the Bible Society, as if you were to forego in its favor the service of this Society? Can both be simultaneously promoted, and with the same advantage as if the one only of them were in hand? If not, which best deserves your influence, and interest, and exertion? For my part, I am deeply persuaded that the utmost we can do, ought in every instance to be done to promote the success of the design our Church has formed to increase the num-

ber, and improve the qualifications of her ministers. I think we have not a dollar to spare from this object, to any of a mere indefinite and vague, or doubtful nature, and it would be only on condition, that I should divert from it nothing our people have to give, that I could consent to become a member of a Bible Society. Expediency, however, in the case to which your letter relates, you are more competent to judge of than myself. Perhaps the Bible giving mania, I really can call it nothing else, (when I consider the immense misapplication of charity, which together with some undoubted good has attended these institutions,) perhaps this has so far taken possession of the Episcopalians of your town, and neighbourhood, as that an offence would be the result of your refusing to act in behalf of the auxiliary society, but would interfere with the success of any attempt in behalf of the Church's charities. People might give to both, who would give to the Bible Society alone, if you did not befriend that. If, however, I could ascertain that I should lose nothing by it for the funds which are to be applied to the education and missionary interest in our own household of faith, I would assert these, and solicit for them, as a good ground of objection, for joining the Bible Society, or at least begging for it. I am not hostile to Bible Societies, I think good has been done by them. They have been greatly instrumental of diffusing a knowledge of the scriptures in Europe and Asia. There has been a re-action of this influence at home, in the excitement of religious sensibility to a considerable extent—but if half the funds, they have expended, had been applied to such amelioration of the character and condition of the poor, by education as would have constituted an antidote to fanaticism—and to the providing from among a people rendered averse to fanaticism, by sound instruction, a greater number of Missionaries, having as much sober discretion as zeal for teaching, what might not have been our cause of rejoicing at this day, in comparison with any we actually have. Missionary institutions are, in my estimation, of the principal importance, particularly in a country circumstanced as our's is, and means of rightly preparing men, to serve as Missionaries, of course are mainly worthy of the distinguished regard and zeal of our *doing good societies*.

You will see that, on the whole, my opinion is that if, while you serve the Bible Society by personal attendance, you cannot equally, and to the same extent as you could, if you did re-enter the council of the Bible Society, promote these important interests in our own Church, that the solicitude you may reasonably feel to promote them, by saving to them all the beneficence of your own people that you can, will constitute a very sufficient reason, for your not resuming your place as a member of the auxiliary Bible Society. As I said, before, however, there are many circumstances, of which I can form no judgment, necessary to be taken into this account—you must weigh the matter well—and I pray God to direct you right.

(To be continued.)

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*A Remarkable Epitaph.*—"Here lieth the body of —. He transported his fortune to heaven, in charity, during his life, he is gone there to enjoy it."—*Banner of the Cross.*



[PUBLISHED BY REQUEST.]

## GARMENT SOCIETY—TREASURER'S ANNUAL REPORT,

October 15, 1840.

It is a happy feeling to know God blesses us! and who that looks back upon what we *were*, and thinks of what we *are*, can doubt we enjoy his favor? At the dawn of this our 5th year, the Officers and Managers of the Garment Society are still permitted to report to its members "glad tidings" of success in the pursuits which have engaged their attention. A year has passed by, and while many have seen the destruction of their fairest schemes, or their plans of usefulness defeated, *our* progress has been "onwards," blessing and being blessed! Yet we have not been without our trials—anxieties have overshadowed our prospects, and embarrassments have depressed us. But the hand of the mighty one rolled back the clouds, and he smiled upon us—and we know *his* smile fertilizes every spot over which it casts its brightness, and we have passed through the storm safely! In consequence of the withdrawal, absence from the city, and deaths of members during the twelve-month, our receipts were not as ample as they might have been—and an increased demand for clothing during the last severe winter, exhausted our means earlier than usual, and the duties of the society were suspended in June. To supply these demands we incurred a debt of \$50, which rendered the Board anxious, but with zeal, perseverance, and activity, the managers, in less than three weeks, had collected enough to defray it, and we were again free. This was obtained partly from subscription due since October, 1839, and partly from voluntary contributions from friends of our Society, who immediately assisted us. A balance was left in the Treasury with which clothing has been provided, sufficient to recommence our charity.

The Superintendent is now prepared to attend the orders of the managers on Monday, in each week, from October to April. Our funds not being adequate to the supply of clothes during the whole year, the Board has adopted the resolution to limit themselves to those months in which winter apparel is needed, as being most important. Each member, therefore, is privileged to apply during that time to *any manager residing in the ward of the person to be relieved*. Members are requested to bear this regulation in mind, which has been found necessary in order to prevent imposition, by any individual obtaining relief more than once during the season, which the Society cannot afford. May we not here urge upon the members the necessity of punctual payments on the anniversary, to preserve the regularity and prosperity of the Society? *The receipts being printed, there can be, we should suppose, no possibility of mistake as to the time subscriptions are due*; and the confusion which has occurred from those payments that should have been made in *October, 1839*, being delayed until *July, 1840*, has been, to the Treasurer, truly embarrassing—and surely all who *feel an interest* in the successful exertions of the managers, will endeavor to remember how difficult it is to prosecute a work of charity, while the means upon which they calcu-

lated to meet their expenses are withheld for six or eight months. It is impossible to avoid debt—and debt to a society with resources so limited as our's is a serious evil. We have had much to gratify in the interest manifested towards us by many not belonging to our Society. Liberal donations of money have been received from Columbia and Charleston. One lady, (a member,) presented articles for sale, valued at \$5. From a gentleman a package of goods for clothing—and another gentleman a very large donation of clothes, for which letters of thanks were returned by the Board.

The Officers and Managers again express their satisfaction for the confidence which has been placed in them by the members of the Society for which they consent to act as Stewards, and hope by a judicious use of the funds entrusted to their care, to continue to please, this approval is acceptable, but *their aim is higher and holier*. It is a hope that, by a conscientious endeavor to fulfil *faithfully* the duty they have undertaken, to receive the "well done" of him who hath declared that whosoever ministers for his sake, to the wants of the poor and needy, "does it *unto him*, and shall in no-wise lose his reward." In conclusion, we would add, that *it is pleasant to be understood in all we do*—and we would suggest to the members how great a source of gratification it is to those who have voluntarily undertaken to regulate the affairs of our Society, when they attend its anniversary meetings, for then they become acquainted with the appropriations of the funds committed to the Managers charge, and for which they feel responsible.

The Society is regulated by a Board of Managers, consisting of a Superintendent, who provides and distributes clothes—a Secretary and Treasurer—Two Visitors, who inquire into the claims of all *doubtful applicants*, and six Managers, who give orders for clothes, one in each city ward, and two for the Neck, (one in Cannonstoro', the other in Radcliffeboro'.) Since October, 1839, when we were last called together to review the labors of that year, the Treasurer has received from

Subscriptions and donations,	-	-	-	-	\$167 37
Expended for clothes, &c.,	-	-	-	-	167 37

We still hold a bank share, originally costing \$40, but it having depreciated so much, it has been deemed inexpedient to sell it, while we could defray our expenses otherwise, hoping at some future time to obtain its value. This was purchased from life subscriptions at the commencement of our Society, as a resource in case of necessity.

One hundred and fifty persons have received clothing during the eight months in which we have been enabled to give it out; almost as many as the whole of last year—twenty-three members we have lost, some by death—some by withdrawals—some by removals—thirty new have been added to our list, so that there are more *for* us than those that are *against* us." Of these 19 are annual, 8 children, 3 life members. Our total number is now 282—last year it was 274. There are 27 life, 45 children, 210 annual—still increasing amid all the desertions and vacancies. This is a source of unfeigned gratitude, and calls us to renewed perseverance, zeal and fidelity, and members should feel it a motive for efforts on *their* part, to obtain new subscribers to prevent the losses we

should sustain if accident, or indifference, or caprice reduce our numbers. \$5 constitutes life membership; 50 cents annual subscription; 25 do. do. for children, payable on joining the Society, and afterwards on the 15th Oct. the anniversary.

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### NOTICES OF NEW PUBLICATIONS.

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*Humility, a Ministerial Qualification, an Address to the Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, delivered at the Seventeenth Annual Commencement, in St. Peter's Church, New-York, June 28, 1840. By the Right Rev. L. Sillman Ives, D. D., Bishop of the Diocese of North-Carolina.*—The youth just entering on the stage of manhood is especially apt to think of himself more highly than he ought, and of no youth is this more true than of the well educated, who feels as if he were raised above the mass, and qualified to be not only their teacher, and exemplar, but their governor. Although humility is a cardinal virtue of the gospel, so that without it piety is a mere pretence; and the great founder of the gospel was in his example the most moving pleader for humility whom the world ever beheld, yet there is such a thing as spiritual pride, a self estimation founded upon supposed superiority in christian graces—and there is another kind of pride, (alas that we have to name it,) clerical pride—an evil spirit suggested by the elevated station which God has been pleased to assign to the officers in his church. But ought they not to remember that he who held the highest station in that ministry, the Chief Shepherd and bishop of souls, who “being in the form of God, thought it not robbery to be equal with God,” was lowly in heart, yea humbled himself, and became obedient unto death, even the death of the vilest malefactors, in order to effect his wise and beneficent purposes. Elevation is not, incompatible with the deepest humility, indeed when it is recollected that it comes from God, and not from ourselves, who raiseth up one end and putteth down another, and when the dignity of the ministerial office is contrasted with the weakness, physical, intellectual, and above all, moral, of him who is invested with it, it furnishes occasion for deep and abiding humility, instead of being a motive to the contrary vice.

When we recollect then, that the Bishop was addressing young men, of a liberal education which they had just finished, who were candidates for an office, by which angels feel themselves honored, no topic could have been more seasonable; as to no point did they more need a friendly warning, than that which is so interestingly and fully considered in this address. Let us hope that not only they who heard it, but our candidates in general will treasure up the counsel here given them, and manifest by their temper, their deportment, and conduct through life, that it has not been in vain. Humility will keep them to their proper studies, and prevent their regarding themselves wiser than their teachers, even though these be not inspired, but the Church, speaking by her



formularies, and those "ancient authors" to whom the Church refers them. Humility will prevent heresy and schism, and insubordination, and preference, in ministrations, for the rich, and honorable, and foster quietness, and contentment, and efforts to do one's duty in that state of life in which it has pleased God to place him. Above all, it will make its subject value more and more the help from on high—the grace of God which is provided for the humble, and use diligently the means of grace, to be had in his holy Church, and in the closet, into which he enters to be alone with God. But let us avail ourselves of the Address. Here are valuable warnings:—"A large proportion of those who become ministers are, by this means, raised from a condition of comparative obscurity, to one of necessary notoriety and importance; while every ambassador of Christ, whatever may have been his previous rank among men, is by this office elevated, in dignity, far above the real merit of any child of Adam; and invested with a divine authority, which may be prostituted to purposes of mere human or selfish ambition. The dignity, therefore, of the ministerial office, instead of filling us, as it ought, with sacred awe, and making us tremble in view of our utter unworthiness for so holy a trust, may be sought by us as the ground of personal distinction, or the instrument of *self-exaltation*." "They (says Bishop Wilson) whom God, by a terrible judgment, leaves to enter the ministry solely of themselves, are generally puffed up with a carnal notion of its dignity; while they that through God's mercy are called to it, at the same time that they know its dignity, are humbled under a sense of its weight, and the account they must give." \* \* \* The countless advocates of the countless clashing systems of faith around you are all equally clamorous for the Bible as *its own interpreter*. But how, in the view of a large proportion of these persons, is the Bible to interpret *for itself*? Truly, by speaking through *their* lips. The apostolic fathers must be silent—the Church Catholic must be silent, and *they* alone must be listened to, or the Bible will not interpret rightly. It can hardly require a child's sagacity to discover, that their great love of a *self-interpreting* Scripture is little else than a vain conceit of themselves, and a vain desire to witness the triumph of their own opinions; especially as their solicitude for the right of private judgment seems not to extend beyond themselves; all others—even their followers—being called upon to subscribe implicitly to the wisdom of their dictation. It is quite clear, therefore, beloved, that the loudest professions of regard for the Bible, may consist with a heart full of pride, and of supreme anxiety for self-promotion: while it is equally clear that deep humility, a temper of mind which leads men to distrust their own understandings; to esteem "others better than themselves; to prove all things and hold fast that which is good,"—alone, under *God's* grace, can ensure to them a "true knowledge and understanding of his word." \* \* \* "Pride is specially skilful, when called upon to yield to the counsels of another, in raising and entrenching itself behind what it terms *conscientious scruples*. Humility, on the other hand, restrains such scruples, and losing sight of self,—except as self may be interested in the general good,—seeks only the free and full operation of those grand principles upon which Christ has established the order and discipline of his Church."

\* \* "Humility alone can save us from the guilt, and the curse of adding to, or taking from the amount or the significance of the instruments which he has made needful to our success—can dispose us to bow in all submission and thankfulness to the wonder-working power of "God, once manifest in the flesh," but now mysteriously present, to bless, support, and comfort us, in the word, the sacraments, and ordinances of his Church! Not less will such humility be needed in our choice of a field of labor. It is usually pride which makes us look for large fields, talk of extended spheres of usefulness—which prompts us to remove from place to place, under the plea of being able to do more for the Church, of occupying a situation more commensurate with our powers and qualifications. In this way, depend upon it, ten words are spoken for *self*, where one is spoken for *Christ*." \* \* "It is (says Baxter,) the fundamental doctrines of the catechism, which I highly value, and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, and the Ten Commandments, do find me now the most plentiful matter for all my meditations. They are to me as my daily bread and drink; and as I can speak and write of them over and over again, so I had rather hear or read of them than of any of the school niceties which once so much pleased me." "A soft answer turneth away wrath;" and such an answer humility alone can give."

To conclude, we like the address, its subject, its spirit, and its fullness, and ask leave to enforce its valuable lesson by the testimony of one, who for wisdom and knowledge of mankind, and holiness, has no superior among at least modern christians.

Sir Matthew Hale says:—"I can call my own experience to witness, that even in the external actions, occurrences and incidences of my whole life, I was never disappointed of the best guidance and direction, *when in humility*, and sense of my own deficiency and diffidence of my own ability to direct myself, or to grapple with the difficulties of my life, I have with humility, and sincerity implored the secret direction and guidance of the divine wisdom and providence. And I dare therein appeal to the vigilance and strict observation of any man's experience, whether he hath not found the same experience, in relation to himself and his own actions and successes, and whether those counsels and purpose which have been taken up after an humble investigation of the divine direction, have not been always successful in the end.

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*Catalogue of the Professors, Instructors, and Students of St. Paul's College and Grammar School, for the Session of 1839-40; together with the Act of Incorporation, Constitution of the College, Board of Visitors, Course of Studies, Discipline, &c. and Observations addressed to Parents intending to place their Sons in the Institution, 1840.*—This College "may now be regarded as completely established as an Institution of the Church." In the Constitution there are these articles:—"The religious instruction of the College shall be in accordance with the Catholic Faith, as held by the Protestant Episcopal Church in the United States of America."—"The government of the College in all its departments, shall be vested in the Rector and Professors of the same."—"The College shall be subject to the visitation and inspection of the Bishop of the Diocese of New-York, as the official Visitor of the same,

and of a Board of Associate Visitors, to be appointed by the Bishop. The Board of Associate Visitors shall consist of eight Clergymen of the Protestant Episcopal Church, and six Laymen communicants of the same, to be appointed by the Bishop of the Diocese of New-York. They shall hold their offices during life, and all vacancies in the Board occasioned by death or resignation, shall be filled by the Bishop alone. The Bishop and the Board of Visitors, shall approve of the studies of the Institution. They shall cause an examination of the students to be made in their presence, at least once a year—they shall make an annual report to the Church, of the state of the Institution, and they shall grant testimonials of Scholarship, good morals and soundness in the Christian Faith, to such students as may be recommended to them by the Faculty for such a testimonial and in their judgment are deserving of the same.”—“The Rector of the College shall be appointed by the Trustees of the corporation, by and with the advice and consent of the Bishop, and the Board of Associate Visitors. The Professors shall be appointed by the Rector, by and with the advice and consent of the Trustees of the corporation.” The Rector is the Rev. Dr. Muhlenburg, the successful founder of the “Flushing Institute” now merged into this College, which has five Professors, three Assistant Professors, seven Instructors, (of whom four are Clergymen of our Church,) and of Students in the College 35, in the grammar school 76—Total 116.

“The leading object in the household of the institution, is the moral education of the students, by means of a paternal and familiar discipline, and a regulation of circumstances favorable to the cultivation of Christian character. For this purpose the Academic and Domestic discipline are kept distinct, and the rank of a student in one department is not affected by his rank in the other. He may stand high in the Academy and low in the Family; or, not having the talents of his companions, his rank may be comparatively low in the Academy, while, for the qualities of the heart, he may be respected and beloved in the family. Not that it is designed to make provision for the indolent in consideration of their amiableness—for those who prove inadequate to the studies of the institution will not be retained—but to give that place to moral excellence which it deserves in a professedly Christian institution, and of which it is deprived when merit is graduated solely on the scale of intellect. The economy of the Family is that of a private Christian home.” \*

\* “It is planned throughout in accommodation to parents, who, having guarded the education of their sons at home, are desirous of affording them the advantages of College, without exposing them to its usually attendant dangers. These, it is hoped, will regard it as a seminary of sound learning, and an asylum from the allurements to youthful dissipation. The religion of the Family is that of the Protestant Episcopal Church, the services of which all the professors, instructors, and students regularly attend.” \* \* “The impression in the minds of some, that the College is designed only for theological students, is wholly erroneous. The studies are calculated for the different professions, or for active life, as much as in any of our Colleges.” For the course of studies, we must refer to the pamphlet itself, only remarking that it appears to us, in the classics, in English studies, in the sciences, to be as full, if not more so, than it is in any of the Colleges of our country—



and in addition, that Music and Drawing are taught. In the address to parents we read "Let those who propose to come among us understand also that Christianity is the only standard of morals in the institution, and that no allowance is made for irreverent conduct at the services of religion. If they cannot refrain from profane and indecent discourse—if they cannot conform to the observances of the Lord's day; if they cannot obey cheerfully—if they cannot live peaceably with their companions, but must have recourse to violence whenever they fancy they are insulted—if they cannot be satisfied with innocent pleasures—if they expect opportunities for the ordinary indulgences of "College life," they are not invited to our institution. If they should come, while we will do what we can for their improvement, we tell them distinctly beforehand, that probably they will remain no longer than the term of probation."

We take occasion to express the opinion that the most important branch of education, that which relates to the affections and the habits, is best conducted at home, unless indeed the parents being irreligious are disqualified to be the teachers and exemplars of their children. Alas there are children so situated, and there are others, who may be almost said to have no home—their parents being dead; or so peculiarly situated that they are often absent, and when at home, immersed in cares and occupations which prevent their bestowing the requisite attention on their families. To all such this College offers advantages, unsurpassed, if not unrivalled. The intellect, and the physical nature are well cultivated, but (as it should be) the chief attention is given to the formation of character, to make the pupil acquainted with the proper principles of action, and to habituate him to a conduct governed by those principles—even the principles of the gospel—"to do justice, to love mercy, and to walk humbly with his God," from a sense of duty to his Maker, Redeemer, and Sanctifier, and from a persuasion that his welfare here and hereafter, depends upon a life regulated by christian motives.

Of the detail of the institution, we say nothing, (perhaps we are not qualified, from want of experience to discuss it,) but its great principles—that the knowledge and obedience of Christ are "the one thing needful"—and that the mind and manners, though cultivated to the highest point of science and refinement, are to be cultivated in subordination to that fundamental object, and from motives which look to the better service of God, and the better ability to do good to man, and to advance the welfare of our own souls—such views cannot but have the unqualified approbation of every Christian.

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*The Imputation upon the Regular Clergy, &c.*—In our last number, we quoted from this work, and now make one other extract, which we deem instructive and interesting. Our most excellent Liturgy is a theme on which every true member of the Church delights to expatiate. I will refer only to those negative excellences of our Liturgy which more particularly belong to the subject we are discussing; and for the sake of my argument on this point, I prefer, to any observations of my own, the clear and unanswerable remarks of an eminent Prelate: "Let our Churches" (Mr. Wilberforce had in his eloquent work observed) "no

longer witness that unseen discordance, which has too much prevailed, between the prayers which precede, and the sermon which follows." Practical View, p. 431. "There is not," says Bishop Tomline, "in any part of our Common Prayer Book, a single expression which can be fairly interpreted as asserting or recognizing any one of the peculiar doctrines of Calvinism. Redemption is never declared to be irrespectively partial; human co-operation is never excluded, where the influence of the spirit is mentioned. Divine grace is never considered as irresistible or indefectible. Good works are never represented as unnecessary to Salvation: and sensible impulses of the spirit are no where acknowledged in our Liturgy. The fact is, that the introduction of Calvinism, or rather its prevalence in any considerable degree, was subsequent to the beginning of Queen Elizabeth's reign, when all our public Formularies, our Liturgy and our Homilies were settled as they now are, with the exception of a few alterations and additions to the Liturgy, not in the least affecting its spirit and character. Our Reformers followed no human authority: they had recourse to the Scriptures themselves as their sole guide."—*Bishop Lincoln's Charge*, 1803.

It is scarcely necessary to inform any person into whose hands this Sermon may fall, that the same learned Divine has, in the second volume of his very valuable work, "The Elements of Theology," given an explanation of the 39 Articles, clear, rational, and, if I do not greatly err, decisive: and has since, in his "Refutation of Calvinism," abundantly proved, by a luminous arrangement of particulars, all that in the above Charge he had asserted respecting our Liturgy. For further aid in the contest which the Regular Clergy will probably be for some time engaged in, against those who maintain the Calvinism of our Articles, we may have recourse *inter alios*, to Cranmer, Melancthon, Latimer, Ridley, Hooper, Bull, Waterland, Leslie, Tucker, Nowell, Laurence, and Kipling. To this brilliant constellation of Anti-Calvinistic writers, I wish I could be permitted to add, on account of any published work, except a Charge or two, the late most revered and lamented Bishop of London, Dr. Randolph, to whose excellent Lectures, while he filled the chair of Regius Professor of Divinity at Oxford, I owe, and many hundreds owe, the establishment of our minds in the sound unsophisticated doctrines of the gospel. It is greatly to be hoped that, though he is himself removed (alas! while I have been writing these Notes) from a sphere of most extensive usefulness, his labours in the cause of genuine Theology will not be lost altogether to the public, particularly those Lectures to which I have referred with feelings of grateful remembrance. In the awful period of the commencement of the French Revolution, when we were all perhaps too much disposed to "give our wild desires to woods and caves," and to "think that all but savages were slaves," when, on the one hand, the unsteady minds of the inexperienced were dazzled by the meretricious glare of Infidelity, under her assumed titles of Reason and Freedom—when, on the other, humble piety, alarmed by the licentiousness of this new liberty, sought an inglorious repose amidst the storm, in the gloomy recesses of Calvinism: it was at this critical epoch in our lives, that the Professor applied all the powers of his manly mind to keep his scholars in the golden mean—that he labored, and, I trust, in no case unsuccessfully, to convince us,

that Religion was but another name for Superstition, when she discarded the humble aid of Reason; and that Reason was a faithless Monitor, except when she placed herself under the guidance and control of Religion."

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## SELECTIONS.

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Charleston, Sept. 25th, 1840.

*Rev. and Dear Sir:*—The following excellent observations on Prayer, by one who sealed his devotion for our most holy religion by suffering martyrdom, may never have fallen under the notice of most of your readers. I have, therefore, taken this liberty to request their publication in the *Gospel Messenger*.  
A SUBSCRIBER.

### INSTRUCTION TO BE OBSERVED CONCERNING PRAYER.

By John Bradford, Martyr,\* published A. D. 1633.

There be nine things that pertain to the knowledge of true Prayer.

1. To know what prayer is.
2. How many sorts of prayer there be.
3. The necessity of prayer.
4. To whom we ought to pray.
5. By whom we must pray.
6. Where to pray.
7. What to pray.
8. The excellency of prayer.
9. What we must do, that our prayers may be heard.

#### 1. What Prayer is.

Prayer is a simple, unfeigned, humble, and ardent opening of the heart before God, wherein we either ask things needful, or give thanks for benefits received. Paul, in first to Timothy, Chap. ii., calleth it by four sundry names in one instance, to wit: prayer, supplication, intercession and thanksgiving, whereof the first is for the avoiding and preventing of evil; the second is an earnest and fervent calling upon God for any thing; the third is an intercession for others; and fourth is a praising of God for things received.

#### 2. There be two manner of ways how we should Pray.

First, publicly, and that is called common prayer, where the people are assembled together; pray all with one heart and mind, and privately, as when men pray alone, and that is called private prayer: and how both these two are allowed before God, the Scripture beareth testimony by the example of all the holy men and women before and after Christ.

#### 3. The necessity of Prayer.

There be four things that provoke us to pray: First, the commandment of God; Secondly, sin in us, which driveth us of necessity to God

\* Suffered at Smithfield during the reign of Queen Mary.



for succour, life and mercy; Thirdly our weak nature (being unable to do any good,) requireth prayer to strengthen it, even as a house requireth principal pillars for the upholding of it; Fourthly, the subtlety of the enemy (who privily lurketh in the inward parts waiting to overthrow us, even in those things which we think to be best done) stirreth us vehemently thereunto.

4. *To whom we ought to Pray.*

Three things do necessarily pertain to him that must be prayed unto. First, that he have such ears as may hear all the world at once; Secondly, that he is in all places at once; Thirdly, that he hath such power, that he is able to help; and such mercy, that he will deliver; that is, none but God.

5. *By whom we should Pray.*

Christ only is the way, by whom we have free access unto the Father, and from whom our prayers are accepted, (our infirmities notwithstanding,) without whom all our prayers are abominable.

6. *Where to Pray.*

As touching the place where we should pray, seeing all places are one, there is none forbidden; only the common prayer must be made in what place soever the congregation of Christ doth assemble.

7. *What to Pray.*

What to pray, lyeth in the necessity of every man; and for as much as we need, both spiritual and corporal things; we may boldly ask them both. For as to ask spiritual gifts is profitable, and is commanded; so to ask corporal, is necessary and allowed.

8. *Of the excellency of Prayer.*

The worthiness of prayer consisteth in two things; in the dignity of the commander who is God, the fountain of all goodness, who also commandeth only good things; and in the effect that followeth it, which is the obtaining of whatsoever we desire faithfully, according to the will of God.

9. *What to do that we may be heard.*

First, we must put off our own unrighteousness, pride, and estimation of ourselves, and put on Christ with his righteousness; Secondly, an earnest faith and fervent love, with the laying aside of all rancour, malice and envy, is required. Finally, true repentance knitteth up the knot, for in it are contained all the virtues, before named.

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THE DAILY SERVICE.

What a sad state of things it is, that the public manifestation of religion in Christian England should be almost confined, as a general rule, to one day in the week! In Catholic countries abroad, no one can doubt, at all events, that he is among Christians; the image of the Cross meets the eye every where; the churches are always open, typical of the heavenly Jerusalem (Isaiah, lx. 11,) and no day passes in which the voice of Prayer and Praise is not lifted up in them. We have seen with our

own eyes churches on the continent filled with worshippers before day-break, and the sight is not unusual of churchyards as well as churches in the country thronged with persons in the attitude of prayer, eager to catch, if possible, a distant glimpse of the sacred interior, or to perform their devotions under the shadow at least, if not within the walls, of the consecrated fabric. We are informed too that in some parts of England, and for aught we know very generally, there are good congregations in dissenting chapels as early as six in the morning. All this is surely very humbling to ourselves; among whom, except on one or two special days, which, for very shame, professing Christians cannot wholly neglect, the Church ordinarily appears but once a week; while, on the remaining six days, the world seems every thing. Even our Scotch neighbors have so far the advantage of us in the matter of visible religion, that they observe one day more strictly than we, as a nation, can be said to observe any. Who, judging from appearances, could suppose that we of the Church of England had a Form of Daily Morning and Evening Service; special Services for all Festivals; that we were ordered to keep a Fast once a week, besides the Vigils of Festivals, Ember and Rogation Days? Let us, then, first observe things appointed, as distinct from those merely implied or allowed. Let Daily Service and the keeping of Holydays become universal. Let us open our churches every day, taking care to render them, where we have the power, meet from their internal structure and arrangements, to assist the devotions of the worshippers. Let the prayers of the Church go up day by day, for a world which will not pray for itself. The Saints and Angels will be with us at all events; and the Church, if she witness faithfully to her Lord, will always gain all who are to be gained. The Truth is in itself to them that have eyes for it so beautiful, that, without adventitious aid, or impatient effort, or circuitous device, it will be sure to excite "wondrous affection" in all who are worthy of it. If men do not feel the blessedness of constant and united Prayer in words which have helped the faithful for ages to their rest; if they desire not to be called periodically from the cares of this world and the deceitfulness of riches, to the contemplation of the world invisible; if they be not the better for having the examples of holy men and holy women put before them with the most engaging sweetness of appeal, and under the most complex diversity of aspect; if, in short, they know not, nor can be made to feel, what it is to have Heaven brought down to earth; to live in the presence, and share the sympathies, of those whose intercessions are of much avail; in vain were it for them that one should arise from the dead. It is to us really quite marvellous how serious persons can bring themselves, of themselves, to dispense with such aids and consolations, as a compliance with the Church system in all its fullness is fitted to supply. However, let us not be discouraged; the Holy Cause is advancing the more surely because gradually and silently. The heaven is working though (as was foretold) with "hidden" influence. Witness is being borne to the one true Church, often by open avowal, still oftener by tacit admission. Very few indeed are they, who, having once thrown themselves, heart and soul, into her Divine System, can afterwards bring themselves to renounce it. On the other hand, they that follow the Sectarian way are constantly adopting the Church's holy

provisions, without acknowledging the benefit; exhibiting her Divine features, as it were, in caricature. Thus they form (as we are told) plans for simultaneous and sympathetic prayer, forgetting that such is the very end of the Daily Service; they contend for the extempore method, and insensibly run into forms, which have none of the advantages of deliberate and uniform prayer, and are open to all the objections which themselves make to it; the keeping of days is an abomination to them; yet the day, of which the gospel really has modified the observance, they keep with a truly Jewish strictness, the while they talk loudly of the freedom and the spirituality of the gospel. We have also heard of a curious testimony from adversaries to the beauty and value of some of the more uncommon parts of the Catholic system; such as the religious observance of Eves. The Wesleyans, as we are informed, have in some places, a late service on New-Year's Eve. Now New-Year's Day, as it is called, differs not, in a Catholic point of view, from any other ordinary Festival; though, as the beginning of the world's year, it is connected in our minds with associations of which religious persons, not especially Catholic, are apt, and rightly enough, to take advantage. Thus the notion of these Wesleyans is quite Catholic, though by accident; their application of it, however, is not so; they usher in the New-Year, as is well, religiously; but have no such special Service on Christmas Eve, when the Catholic world, theoretically speaking, is hymning the approach of the Redeemer. There are a great many "almost" Catholics in the world; but, except men bow to the Church, they never get *at* the truth, however nearly they may approach it. They get near enough to attest its excellence; not near enough to realize its blessedness to themselves. They take up but isolated portions of it, and those but imperfectly. Their misses are as good as miles.

Do we then blame all these Sectarian mistakes? Nay, we much rather commend the purpose than condemn the mode. The blame is in all cases shared, in some, we fear, monopolized, by ourselves. If we will not point out the true way to holiness, of course earnest men will seek it by uneven and tortuous paths. What we have to show is, that it is possible to be Catholic without being Roman, and impossible to be Evangelical without being Catholic.

Catholicism is a system of counterpoises and adjustments. Thus the appointment of the Daily Service and that of Frequent Communion, act mutually upon each other. Prayer seems to lack the comfort of the Holy Sacrament, while, without stated and self-denying Prayer, that comfort were premature or delusive. By the way, while on this subject, let us mention, in the hope of its meeting the eye of the proper authorities, that more than one person of our acquaintance has been refused the Holy Communion at St. Paul's Cathedral, where there is profession of administering it weekly, upon the plea of insufficient number, although there is in that Cathedral, as in others, a large establishment of Clergy who are bound by the Rubric of our own Church to "receive the Communion every week," no reasonable cause interfering.—*British Critic.*



# POETRY.

—  
FOR THE GOSPEL MESSENGER.  
—

## COMMUNION.

What voice of mercy calls to day,  
Bids us look up and points the way  
To everlasting rest?  
'Tis Jesus bids his saints draw near,  
With purpose true and hearts sincere,  
And taste his holy feast.

His body for our food is given—  
The true life-giving bread of heaven  
By humble faith we see—  
For Christ to death his body gave,  
And gain'd the vict'ry o'er the grave,  
Our bodies hence to free.

His blood, our soul's redeeming price,  
From inbred sin will yet suffice  
To purify the heart!  
But those who taste not of this food,  
His precious body and his blood,  
In Christ will have no part.

Then come to Jesus, sinners, all—  
Ye poor in spirit hear his call,  
For you this board is spread,  
Come, eat in faith with holy fear,  
And Christ the prayer of faith will hear,  
And raise you from the dead.

C. X.

—  
(SELECTED.)  
—

## CONFESSION OF THE CONFIRMED.

BY DAVID PAUL BROWN.  
—

Before thine altar, mighty Lord!—  
Thy altar here on earth—  
The heart and knee in bless'd accord  
Bow—in this second birth.

Born first in sin—a child of grief,  
I spurn'd thy saving grace,  
And sought, how vainly, sought relief,  
Amidst a fallen race:

In darknes seal'd, in vain the eye  
Life's devious path explored;  
I heard no precept from on high—  
No word save this—adored.

I saw no cross on Calvary—  
I heard no dying groan;  
In riot, rout, and revelry  
I liv'd for earth alone.

In pomp, in show and empty pride,  
My chief delight I sought;  
What reck'd I that a Saviour died—  
What that my soul was bought.

The price was paid—his precious blood,  
His suffering on the tree—  
Aton'd alike for bad and good—  
Aton'd of course for me.

I quaff'd the brimming cup of joy,  
And bade the health go round;  
I knew and dreamt of no alloy,  
And no alloy I found.

I saw no Circe in the bowl,  
I heard no syren's voice;  
But yielded the immortal soul,  
To false and fleeting joy.

Time still roll'd on, and every hour  
Estrang'd me from above;  
I never felt a Saviour's power—  
I only knew his love.

I travers'd o'er life's treach'rous seas  
With full and flowing sail,  
And sporting with the zephyr breeze,  
I thought not of the gale.

It came—unthought of—still it came;  
And toss'd and tempest driven,  
I found no hope but in thy name,  
No refuge but in heaven.

Now—now, dear Lord, my daily food  
Defies remorse and dread;  
The wine I drink 's a Saviour's blood;  
His body is my bread.

Celestial life beams on the sight,  
In one unclouded ray;  
And bursting from the realms of night,  
I hail eternal day.

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### RELIGIOUS INTELLIGENCE.

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*Monthly Missionary Lecture.*—That for October, was delivered at the usual place, and at the regular time. The subject was the Pool of Bethesda, representing figuratively the Missionary work in general, and our city Mission in particular. The amount collected was \$17.

*Bible Convention*—[Published by request.]—Those who are familiar with the history of the distribution of the Bible in South-Carolina, remember that in December, 1829, a Convention, composed of Delegates from our different local Bible Societies, was held at Columbia, which resulted, it is believed, in the subsequent supply of almost every part of the State, with copies of the word of God. It is apprehended, however, that the changes so often taking place in our population, together

with other causes, render it necessary that the same laudable object should again be undertaken. Accordingly, another Convention was proposed to be held at the same place in December, 1837, which, from untoward circumstances, failed of effect. As there is ground for apprehending, that the need for continued and active exertions in this great and good cause, is scarcely in any degree diminished, the Bible Society of Charleston, respectfully invites all kindred Societies throughout the State, and the friends of the object generally, to appoint and send Delegates, to a Convention proposed to meet at Columbia, on the first Tuesday in December next, for the purpose of devising and carrying out such measures as may be deemed best suited to supply, and keep supplied, every reading individual in the Commonwealth, willing to receive it, with a complete copy of the Holy Scriptures. The object commends itself, we trust, to most who are friendly to the best interests of their fellow-men. Editors in the State, are respectfully requested to give this paper an early and prominent insertion in their columns; and Clergymen, whose approbation it may meet, are earnestly solicited to read it publicly to their congregations, at an early date, and to co-operate in the measures proposed, in such way as they may deem best. Daniel Ravenel, *President*; W. H. Barnwell, Thomas Smyth, B. Gildersleeve, and Charles Edmondston, *Committee of the Board of Managers of the Bible Society of Charleston*.

*Extract of a letter received in this city from England, dated Sept. 8, 1840.*—"Without any disparagement to the Church in the United States, it may fairly be said that the Church in England is, and should be a great guide (under the "Chief Shepherd,") and exemplar to our brethren across the Atlantic—and I am sure the more its works are known and understood there, the greater will be the admiration it will acquire. The Church of England is the glory of christendom, and at no period of its existence has its lustre and value been more conspicuous than now. The apathy and lethargy which fifty years ago were suffered to overspread its Bishops and Clergy, have, by God's favor, given place to a spirituality and activity every where developed, so that, even in the more elevated classes of society, it is no longer a reproach to be religious, and men are not ashamed to raise in their house, the family altar. With all this, however, it is painful to acknowledge that infidelity and scepticism are much abroad—and this chiefly owing to a cause from which I notice you are equally suffering in your country, viz: the preference which our respective governments show to merely secular education, over what you have properly designated "Christian Education." The government which has prevailed in England during the last ten years, like all governments, which depend for their support on "the masses," has been opposed to every thing like real religion. Philosophy and science (excellent when sanctified by religion,) are all they care to promote, and you can testify, that these are too much calculated to foster pride and self-sufficiency, and keep the heart from God. "Oh! that men were wise—that they understood this!" I am pleased to hear that good Bishop Chase is still alive, and prosecuting those objects which promote the glory of God, and the good of all men."



*Memorial of Bishop Bowen.*—The Vestry of St. Michael's Church have placed within the Church, a handsome monument with this inscription:

The Right Reverend  
**NATHANIEL BOWEN, D. D.**  
 Born in Boston, 29th June, 1779;  
 Consecrated Bishop, 8th October, 1818;  
 Died 25th August, 1839.  
 Revered in his Diocese  
 For Gravity and Wisdom:  
 He was endeared to his Congregation,  
 By Benevolence and Piety.  
 This Church,  
 Which was edified by his Pastoral care,  
 And saw him adorn the Episcopal  
 Office with Dignity,  
 Now dedicates this Marble  
 To the Memory of his Virtues.  
 "Whosoever liveth and believeth  
 in me, shall never die."—JOHN XI. XXVI.

The lettering is gilt, on a black Italian marble ground, which is relieved by a white marble extending around it—on which is worked the Bishop's Crosier, and other emblems of the Episcopate. The whole monument is 5 feet in length, and  $3\frac{1}{4}$  in breadth, and is partly let into the wall of the Church, exhibiting a neat, but solemn ornament to Old St. Michaels.

*The Rev. Frederick Dalcho, M. D.*—We have heretofore neglected to notice that the Vestry of St. Michael's had, some time since, caused to be erected on one of the pilasters of the south wall of that Church, a beautiful white marble slab, as a testimony of their respect to the memory of this venerable servant of the Church; on it is inscribed as follows:

THIS STONE  
 is erected by the Vestry of St. Michael's Church,  
 in memory of  
 The Rev. **FREDERICK DALCHO, M. D.**,  
 who  
 having served this Church as Assistant Minister  
 for 17 years,  
 Died on the 24th day of Nov. A. D. 1836,  
 in the 67th year of his age,  
 and was buried near this place.  
 Fidelity, Industry and Prudence  
 Were the characteristics of his Ministry.  
 He loved the Church, delighted to the last in its service,  
 And found in Death, the solace and support of the Faith  
 which, with an exemplary constancy, he had preached.  
 Steadfast and uniform  
 in his own peculiar conviction and action,  
 as a Member and Minister of the P. E. Church,  
 he lived and died,  
 "In perfect charity with all men."

*The Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church, in the Diocese of South-Carolina.*—The following officers were elected at the Anniversary meeting on the 21st Oct. for the ensuing year:—*President*, James Rose, Esq.; *Vice President*, J. H. Tucker, Esq.; *Treasurer*, Edward Frost; *Secretary*

James R. Pringle. *Standing Committee*—Dr. William Read, Henry Deas, Samuel Wragg, Hugh Rose, James Jervey, Charles Fraser, James H. Ladson, Dr. Joseph Johnson, and Dr. I. M. Campbell.

*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—The Spirit of Missions, for October, contains the correspondence of 59 Domestic Missionaries. These extracts are instructive and encouraging:—"I have only to regret that there were not among the latter more copies of the tract entitled, "Who are the Catholics?" I have good ground for believing it has done much towards giving the many who seem anxious to peruse it, right views respecting our branch of the Catholic Church." \* \* "I had an interesting interview with an old gentleman, one of the pioneers of Kentucky, who could hardly credit his own eyes when he was told that they rested for the first time, for sixty years, upon a minister of the Church of England, as he universally called me. The last sermon he heard preached by one of our clergy was from the Rev. William White in Philadelphia, afterwards the venerable Bishop and Apostle of the American Church. He has resided for the last 57 years in the house where he now lives, which, like himself, stands as a relict of by-gone days. It was to visit him that I first left home, as he is too infirm to leave his own fireside; and although he has been cut off so long from all communion with his brethren, and deprived of the blessings of the sanctuary, still the ardor of his love for the Church is not at all abated. I found in his house a mutilated copy of the English prayer-book, which appears to have been his constant companion; and I learned from his own lips that he has read the Bible through regularly once every year for the last half century. He seemed to be truly "a man of God," daily ripening for the tomb, and ready to "depart and be with Christ." I preached in his house, and administered the Holy Communion to himself and five others; and I think I may add, that a more acceptable service has seldom or ever been performed. He gave me his blessing when I left him, and I departed with the comforting reflection that the old man's heart had been made glad, and his hopes brightened, through my humble instrumentality." \* \* "At the first administration of the communion there were five to receive it; two of whom, formerly from Maryland, wept for joy that they were once more permitted to receive the memorials of Christ's death and passion, after being separated for years from the Church which they love." "At Tusahoma, (Arkansas,) it is most gratifying to me to witness the numerous and attentive audience of slaves who come apparently with much simplicity and gladness of heart to hear the glad tidings of salvation." \* \* "An aged lady who was a member of the Church in South-Carolina, but had joined one of the sects in this place before my arrival, has within a weeks returned, as she expressed it, "to the Church of her fathers," and was one of the number above mentioned." There is also the correspondence of 4 Foreign Missionaries. Those in Africa report favorably. The monthly collection reported is for Domestic Missions \$685, of which \$90 from South-Carolina; for Foreign 918, \$21 from South-Carolina. The estimate of the amount necessary for Domestic Missions is computed at \$2500 per month, whereas less than \$1000 has been received during each of the three last months.

*Mississippi.*—The 15th annual Convention was held May 6, present 4 of the Clergy and 7 of the Laity. There are in this Diocese 10 Parishes, of which 5 are vacant.

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*Ohio.*—The Journal of the 23d annual Convention is a pamphlet of 68 pages. There were present at the Convention, the Bishop; 33 of the Clergy, and 56 of the Laity. Besides the usual business, there was passed the following Canon. Sect. 1. Every minister shall on or about the 15th of April of every year, solicit the sum of one dollar from each communicant, whom he may deem able to pay the same, and transmit the amount so obtained to the Treasurer of the Diocese. Sect. 2. On or about the 15th of September of each year, the vestry of every parish shall, through their parish collector, or otherwise, solicit from every house-holder or pew holder, who is a communicant, the like sum of one dollar, to be transmitted forthwith to the Treasurer of the Diocese. Sect. 3. Out of the sums so received, the Treasurer shall pay to the Bishop the sum of ——— dollars per annum. The same to be paid in equal semi-annual instalments.

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*The Presidency of Kenyon College.*—The distinguished moral worth of Professor Douglass, as well as his eminent attainments, afford the strongest guaranty that his administration of the College will be such as greatly to advance its interests. In science, he holds confessedly a first rank in this country. He was graduated with distinction at Yale College at an early age; and has subsequently occupied successively, the Professorships of Mathematics, of Natural Philosophy, and of Military and Civil Engineering in the U. S. Military Academy at West Point. He has been for several years, a zealous communicant of our Church, and will bring to his responsible office, a weight of character and a reputation for sound and varied erudition, which cannot fail to insure the confidence of the friends of the institution, and attract to it an increasing number of students.—*Gambier Observer.*

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*Change as to our Church.*—At a late meeting in Litchfield Connecticut, the Rev. Mr. Marsh, venerable for age, and worthy of our respect for the service which in time past he had rendered to religion and the Church, after referring to his advanced years and growing infirmities, expressed his gratitude and joy that, in the goodness of God, his eyes had been permitted to see so many younger members of the ministry assembled on the occasion, to advocate a cause which he loved, and had endeavored to serve. He said that he could recollect the time when there was not a Bishop in the whole United States. He well remembered when he could not go to the Church of his earliest and best affections, on a Lord's day, without being hooted at by the boys on the green, in the village where we were then assembled under such prosperous circumstances. He was able to recall the fact, that the Episcopal Church was once so unpopular in this town, that the glass was broken from the windows by its enemies, and its friends were under the necessity of substituting wooden shutters, which were opened Sunday after Sunday, to admit the light of heaven, by which they might read their



Bibles and their Prayer Books. But now how changed ! God has mercifully ordered a brighter day for his Church, and, though our aged friend might not live much longer to enjoy it, yet he invoked the divine blessing on those who heard him, that they might appreciate their privileges, and improve them to the honor of God, and the salvation of their own souls.

*India.*—I believe there never was such an opportunity afforded to any Protestant Western nation for diffusing the truth of Christ in the East, as is granted to England at this moment. Her majestic empire in India is evidencing its beneficial influence. The increased religious and moral feeling of her Christian population are apparent every where. Our Anglican Church is now established in this diocese. The number of chaplains is being augmented. The holy missionaries are multiplied : the beginnings of inquiry rejoice our hearts. Bishop's College has now a prospect of solid and advancing usefulness before it, after the difficulties it has lately had to contend with, from the illness and absence of the college authorities. Education is making its slow progress around Calcutta, and all over more populous native towns, and digging up the foundations of superstition and idolatry.—*Bishop Wilson.*

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### Obituary Notice.

Miss CAMILLA ELIZA BRAILSFORD, daughter of the late Capt. Robert Brailsford, of Clarendon County, Santee. She was attacked with fever, in McPhersonville, Prince William's Parish, and after a few days illness, breathed her last, when her soul winged its flight, as we humbly trust, to repose in the bosom of her beloved Redeemer.

She was an affectionate and dutiful daughter to her widowed mother, having attained the interesting age of her sixteenth year. Her character and virtues were just developed, and shone with a becoming lustre, to secure to her the esteem and admiration of all who knew her. Conscious of her inability to resist the fascinating allurements of the world, and the evils which daily surround us, she would with becoming piety, and christian humility, implore divine aid, to fortify her against every temptation, and enable her to cherish every virtuous sentiment, that they might eventually spring into acts of vital charity. It was a privilege, for her youthful companions, as well as those of riper years, to approach her in her last moments, to witness, from her example, what an easy thing it was for a christian to die. She was always attentive at Sunday Schools, and her conduct there, truly exemplary, through which means, she soon became qualified to instruct others in those doctrines and precepts of religion, which influenced her conduct through life.

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### CALENDAR FOR NOVEMBER.

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|---|-------------------------------|
| 1. 20th Sun. after Trinity and All Saints.  | 15. 22d Sunday after Trinity. |
| 8. 21st Sunday after Trinity.   | 22. 23d Sunday after Trinity. |
| 5. Day of Thanksgiving for the fruits of the Earth, &c. if no other day is appointed. | 29. Advent Sunday.            |
|   | 30. St. Andrew.               |

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### ERRATA.

In Lines in memory of My Daughter, page 217 of the October Number, at the 7th line, for "wild" read *mild* ; line 12th, for "wrapt" read *the wrapt* ; line 18th, for "overleaped" read *o'erleaped* ; line 34th for "then" read *there* ; line 39, after "grave" place a colon, thus—*grave* :